

CHURCH MAINTENANCE FUND

We are pleased to inform that as of 31st October, we have collected **\$51,575**. Thank you for your kind generosity and we look forward to your continued support.

DONATIONS TO CHURCH OF THE HOLY FAMILY

Parishioners who wish to continue their weekly donations may consider sending your cheque favouring **Church of the Holy Family**. Alternatively you may also send via PayNow. Please enter **T08CC4048E** Unique Entity Number (UEN) for "**Church of The Holy Family**" and in the reference, type **Mass Collection**.

MASS OFFERINGS

You can make your mass offerings by:

Cash—drop your envelopes in the donation boxes in Church or at Parish Office
Cheque favouring Church of the Holy Family with the time, date of mass, intention and name(s)

Paynow T08CC4048E Unique Entity Number (UEN) for "Church of The Holy Family" and in the reference, type **Mass Offering**. Send a screenshot of the acknowledgement of transfer by email to chf.secretariat@catholic.org.sg with time, date of mass, intention and name(s).

COLUMBARIUM

The Columbarium is open on Mondays to Fridays, 9.30am to 5.30pm except 12.30—2.30pm. Entry will be restricted to a maximum of 5 per group. Please book online minimum **48 hours in advance** via this link: <http://calendly.com/holyfamilysg/columbarium>.

SACRAMENT OF RECONCILIATION

Those seeking Sacrament of Reconciliation are requested to make an appointment by sending an email directly to: Fr Adrian Yeo (adrian.yeo@catholic.org.sg) or Fr Stanislaus Pang (stanislaus.pang@catholic.org.sg).

ADVENT TO CHRISTMAS 2020 REFLECTION E-BOOKLET

The Office for the New Evangelisation has produced a reflection e-booklet to journey with you throughout Advent & Christmas.

They are available in English, Chinese and Tamil. The reflection themes for Advent & Christmas are "The Coming Word" and "Word Among Us" respectively.

Please download the e-booklet at: bit.ly/AdventChristmas2020

Short weekly videos that complement the e-booklet will also be uploaded on Mon 8pm, starting 23 Nov 2020 at tinyurl.com/oneyoutubechannel



CHURCH OF THE HOLY FAMILY

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Mass Times

Weekdays:

6.30 pm (Mondays to Fridays)

8.30 am (Public Holidays)

Saturday Sunset Masses:

4.00 pm & 5.30pm (English)

Mandarin Mass

8.00 pm (1st & 3rd Saturdays)

Sunday Masses:

8.00, 9.30 & 11.00 am

5.30 pm

Columbarium

Mon—Fri: 9.30am to 5.30pm except 12.30—2.30pm. Online booking only,

Infant Baptism

Please check with the Secretariat Office for dates.

Weddings

Apply at Parish Office at least 1 year in advance

Adoration Room

Mon – Sat 7am to 10 pm, Sun | Public Holidays: 7am to 8.30pm

Liturgy of the Word for Children

Every Saturday, 6pm Mass or Evening 7.30am Mass

Elders Catechism (Dialect)

Every Thursday, 1pm to 3pm @ Adoration Hall

Meditation Classes

Tuesdays/Thursday 9am to 10am @ Adoration Hall

Divine Mercy

Every Friday, 7am to 8am @ Adoration Hall

Family Rosary

1st Saturday of each month, 3.30—4pm @ Main Church

Family Eucharistic Adoration

1st Saturday of every month, 4—5pm @ Adoration Room

SUSPENDED



GENEROUS JUDGE

Christ Jesus is judge of heaven and earth. To each of us he gives talents, gifts, callings, crosses—to some more, to others less. Is he demanding and unfair, as the master in today's parable seems to be? He robs from the poor and gives to the rich! But what is the wealth of the good and faithful servant? Faith! That servant trusted the master, appreciated his gifts, and used them wisely to increase his initial investment. In the end, it's true—God isn't fair. He gives us superabundant wealth, beyond our deserving—the seed of faith, his only begotten Son, and heaven itself! Lord, increase our faith!

33rd Sunday in Ordinary Time

November 15, 2020 – Year A

Sunday Missal Page No: 590

Sunday Missal Readings for next weekend – 22 November

Ez 34:11-12, 15-17 1 Cor 15, 20-26, 28 Mt 25:31-46

MESSAGE FOR 33RD SUNDAY , YEAR A, 2020

This is, in effect, the last ordinary Sunday of the Church year. Next week, the 34th Sunday, we celebrate the feast of Christ the King. And again, as last week, we are reminded not just of the end of the liturgical year but of the end of all things and the preparations we need to make.

Last week, the story of the ten bridesmaids waiting for the arrival of the bridegroom, was about constant readiness for the final coming of Christ. Today's Mass is rather about the preparations we need to make.

The Second Reading reminds us that the Day of the Lord will come "like a thief in the night", when we least expect it, when we are least ready.

The First Reading suggests that we should be as diligent and industrious as a loyal and faithful wife.

The Gospel passage, however, goes further in pinpointing the ultimate purpose of our activities. It is the parable of the talents. The parable contains words of advice for the interim period between Christ's resurrection and his final return. It urges a responsible use of the goods the Master has entrusted to us so that we may be ready to face him when he calls us to account.

Distribution of talents

We see in the parable an employer entrusting his property to each of three servants to administer while he is away. They are not given the same amount and this implies that they have different abilities, or 'talents' as we would say today. It is also implied that different returns are expected from different abilities. People are not competing against each other, only against themselves.

The first two, of whom one received five talents and one received two talents, traded with what they had been given and doubled their capital. The third, however, the one who received the least, "went off and dug a hole in the ground and hid his master's money".

In the Greek text, the word used for "gained" or "made" was used in religious contexts for winning converts. Thus the parable suggests that we are talking about the kind of "profit" a Christian is meant to be aiming at, which has nothing to do with dollars and cents. The man, therefore, who dug his single talent was guilty of keeping it purely for himself and not risking its exposure to others who could have benefited from his efforts.

"A long time after", suggesting the long period between Jesus' resurrection and his coming again, the employer returns to call his servants to account. He is very pleased with the first two who had done so well as to double their original capital. Because they had shown such trustworthiness and a willingness to take risks over what was relatively little, they could now be confidently entrusted with much more. They could enter the "joy of their lord", namely the Kingdom of God.

The third man came forward and sheepishly offered his single talent. He had been afraid of his master. The employer is very angry. At the very least, the money could

have been put in a bank and earned a modicum of interest. As it was, it produced absolutely nothing. One is reminded here of the branches on the vine which have no fruit and get thrown into the fire. In terms of the Gospel, it speaks of the Christian, who may be very devout, but who makes no contribution whatever to the life of the Christian community or to its mandate to give witness to the Gospel before the world .

Four points

Discussing this passage, William Barclay makes four useful points:

a. God gives each person different gifts.

We are only asked to make full use of what we have been uniquely given and to use them for the benefit of the community as a whole.

b. Our work is never completed.

When the first two servants showed how much they had earned because of their trustworthiness, even greater responsibilities were given to them.

c. The one who will be punished is the one who does nothing.

It is a sober warning that it is not just those who do evil deeds who will lose out but also those who have no positively good works to show.

d. To the one who has more will be given; from the one who has not, even what he has will be taken away.

Jesus is saying that those who share generously the gifts they have been given are likely to find themselves constantly enriched. Those who jealously preserve what they have been given, hoard it and go into their shell in fear of the outside world are likely to shrivel up and die.

Refusal to change

It is in this context that another interpretation has been given to the parable. Namely, that it is a criticism of a religious tradition which refuses to develop. This is a constant phenomenon of all religions, including our own. Many of the Jews in Jesus' time jealously protected the Law and tradition. They were opposed to any change or any development. In the process, they forgot the original spirit of the Law and naturally were opposed to Jesus, who constantly criticised this stance. In our Church today, there are people who do not want to change anything, who want to go back to the old ways of doing things. They want to bury the Spirit of God in the napkin of tradition. They want old wine in old wineskins. This is not the way to Life.

Finally, we need to spend some time reflecting on what particular talents or gifts God has given us. And we can ask ourselves how are we using our particular gifts in the service of our Christian community and the wider society? If we were to die today and met Jesus and he asked us, "How did you use the gifts and talents I gave you? Who benefited and how from those gifts?" What would you be able to say in reply?

- Living Space

THRIFT SHOP

Due to upcoming renovation of Emmaus House, the Thrift Shop will be closed indefinitely. **Please do not leave your donations in the Church compound.**